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INTERNATIONAL BIBLE STUDY.

June 3d, 1883.——*Acts* VI. 1-15.

For comment, see last *Guardian*.

June 10, 1883.——*Acts* VII. 54-VIII. 4.

The charge brought against Stephen was that he had spoken blasphemous things against Moses and against God, against the holy place and the law. The blasphemy consisted in having spoken of the Mosaic institutions as introductory to the Messianic dispensation and as in the nature of things destined to give way before the higher teaching of the Christ. Stephen in his reply shows his acquaintance with Jewish history, and his recognition of the goodness and long suffering shown by God in his dealings with them. They listened with interest while he ran over the grand outline of events which had distinguished them from all other nations. But he gradually let it be seen that what particularly impressed him in this history was the persistent opposition of the Jews to the purpose of God, exemplified in their treatment of the holy men whom God had raised up, endowed and sent to them. Moses had announced that God would raise up for them a prophet like unto him; but was not Moses rejected by the Jews when he first offered himself to them as a deliverer? This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer. This was brought forward to prepare his audience for his climax, when he should show them that the treatment received by Jesus of Nazareth was but of a piece with the treatment constantly received by God's commissioned servants at the hands of their fathers. Finally, in the 51st verse, having prepared the way for this terrible conclusion he bursts upon them with the words: "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did so do ye. Did not Stephen know what the effect of these words would be? He is there to defend himself from a very serious charge; but he puts his accusers and his judges and in fact the nation as a whole in the place of the guilty, and makes it appear that they are sinners above others. Did he expect them to assent to these charges? apparently not. They had seen the most marvellous exhibitions of the power and grace of the Lord Jesus since his ascension on high, and were yet as bitter and as much bent upon rooting up his work and overthrowing the glorious church founded by him as it was possible to be. Stephen, we know, was filled with the Spirit: and it evidently pleased the Spirit that the truth should at this time be set forth before them in all its nakedness, and that the picture of their inquity as it presented itself to God should be held up before them. It was a great crisis and turning-point in their history. Until now there might have seemed a vague possibility that the rulers and influential men at Jerusalem, would cease from their vain opposition and recognize Jesus as the Messiah; but they now showed that the spirit that was within them was directly antagonistic to the spirit of Christ. Stephen was content that the Spirit of truth should speak by him whatever might be the consequences to himself.

There are some in our times who pay great compliments to the Jews as though it were very meritorious in them to have kept the doctrine of Jehovah and their own distinct corporeity so many centuries. But the history of the Jews just shows what the history of humanity will eventually show, that there is none good save One, and that the more light bestowed upon men the more signal has been their sin. It is through disobedience that the Jews have remained Jews. In fact Moses himself declares that a Jew who refuses to believe on the Messiah has thereby ceased to be a Jew in the good sense of the word. They who now call themselves Jews have no right so to call themselves, for the Jews were separated simply that they might belong to the Messiah. God now commands all men every where to repent and believe on Jesus the Christ, and it is through disobedience to this command that they remain a separate people. They have deliberately preferred their nationality to the Messiah. No sooner has Stephen delivered the awful message entrusted to him than the heavens are opened, and he sees Jesus standing on the right hand of God and tells the people what he sees. Then they cried aloud and stopping their ears rushed upod him with one accord, dragged him out of the city and there stoned him to death. The stones that fell thick upon him lacerated his poor body but could not harm his faith. Jesus was near to him, even within the sound of his voice. And he cried to him, Lord Jesus, receive my spirit. And kneeling down he cried with a loud voice 'Lord, lay not this sin to their charge.' Notwithstanding his terrible denunciation of their sins, he had no feelings but of love and compassion for them and with his parting breath he asked forgiveness for his enemies. The men who had taken part in the stoning had laid down their outer garments at the feet of a young man named Saul, very zealous for the overthrow of Christianity. A time came when the Lord answered Stephen's last prayer by converting this persecutor. The stoning of Stephen was the beginning of a great persecution and the greater part of the church were scattered abroad. Those converts who were from foreign parts made their way as best they could to those parts; many went doubtless to Rome, others just left the Jewish capital for the provinces. The apostles however thought it their duty to remain in Jerusalem. Saul took a leading part in this persecution and did his utmost to ferret out the Christians who were in hiding in the city, going from house to house in pursuit of them and in his fury made no distinction between men and women, dragging delicate women through the streets to the magistrates, and armed with the necessary documents, consigning them to prison. But they that were scattered abroad went every where preaching the word.

WEEKLY REVIEW.

—Mr. Meik, missionary in charge of the M. E. Bengallee Church, Calcutta, gives, (in the *Witness*) an account of the work there. The work began, about seven years ago, with the conversion of a Bengallee, who has been of great use in winning others. There are now 33 members and 53 probationers. There is 1 Local preacher, 2 exhorters and 3 class-leaders. At present there is an unusual spirit of inquiry.

—The Governor of Bombay has actually given up his attempt to orientalize the time of Bombay. Hereafter we are to have a meridian of our own. Some representations of the Chamber of Commerce led him to abandon the attempt. A contemporary takes the opportunity to point out that there is no sufficient reason why the G. I. P. and B. B. and C. I. Railways should use Madras time rather than Bombay time.

—An up-country chaplain recommends the adoption of a pledge against sensuality. If young people in this country can be armed against those 'lusts which war against the soul,' by the adoption of a pledge, we should be heartily in favour of it. Pledges have not generally much value except where they are the outward sign of an inward victory already achieved. The value of the pledge is according to the sense which the individual has of the evil to be guarded against, and his determination to shun all temptations that lead to it. Something must go before, viz. careful instruction by parents, ministers, and school masters, (especially by parents,) concerning those sensual indulgences that young people are most liable to be betrayed into. The great difficulty, and that which perhaps more than any thing else tends to give this evil a terrific sway, is the idea that modesty forbids all allusion to it. All other dangers, some of them comparatively remote, are spoken of, while this, the most formidable is buried in silence, or rather let us say, protected by silence. In this country, children are very often left a good deal with Native servants, who in many instances introduce most abominable ideas into their minds. Young people who are allowed to read the novels that issue in such numbers from the press, find in such reading that which tends powerfully to stimulate

ASIATIC SOCIETY MUMBAI

unhallowed desires. There are books and pictures of a most corrupting character published in immense quantities, and pains are specially taken to introduce these into schools and among the children in families, and it is deplorable that from false notions of delicacy, they whose virtue is thus assailed should not be forewarned and forearmed. Perhaps it is not necessary that these things should be often referred to, even by parents, but surely some warnings should be given. The greatest of all safe-guards is the fear of God and the habit of realizing his eye ever upon us. Let parents seek earnestly to lead their children to recognize habitually the presence of a holy God, and look to him for grace to overcome temptation. There is a counter literature, designed to combat these abominable influences and some of it has been advertised in the *Guardian*. We have never read any of these books. We have heard them spoken of as well-fitted to promote the object they had in view. We should have been better satisfied if the philanthropist who sought to introduce this literature in Bombay had not concealed his own identity. This is a small matter compared with the object in view, but as confessedly the great hindrance to the desired reformation proceeds from false delicacy, it is fitting that they who engage in this reform should show their colours. The pledge to which we have made reference will be found in our Epitome for Wednesday.

—With regard to the formula of baptism, it is matter of thankfulness that the revised version of the English New Testament gives it more correctly than the older version. The R. V. gives Matt. xxviii. 18, 19, thus: "All authority hath been given unto me in heaven and in earth. Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost." *Into* the name, instead of *in* the name. This better expresses the force of the preposition *eis* followed by the accusative. Our own preference would have been for *unto* as still more nearly expresssing it, as in 1 Cor. x. 2: "Our fathers were all baptized unto Moses in the cloud and in the sea." The preposition *into*, and especially *unto* conveys the idea of presentation, consecration, making over to. The command of our Lord is to the effect that his servants should by preaching the Gospel make disciples of men and then formally and publicly present them to the Father, Son and Spirit, reigning in the church. Baptism was thus the divinely-appointed door of the church whereby men publicly came out from the world and came into the fellowship of God's children.

—Our readers will find in our Correspondence columns a letter from Major Tucker with reference to the Salvation Army's relation to Baptism. We are very unwilling to have any controversy with our friends the Salvationists, whose work we in many respects so highly value. We felt ourselves compelled to enquire how their views and practice concerning baptism were likely to affect the work of other Chr. agencies in this land. The question relates specially to converts from heathenism, and the more successful the Salvation Army may be in getting such, the greater will be the difficulty for other Christian bodies who demand this token of surrender to Christ as *indispensable to* discipleship. The question is not whether people are ever saved without having been baptized. The question is not which is most important, baptism by water, or baptism by the Spirit. The question is not if the doctrine of baptism has been greatly abused in Christendom, or not. The question is, What is the will of the Head of the Church? Has he laid down any rule? If so, what rule? All that may be said about the sovereign importance of the baptism of the Spirit is irrelevant; it does not touch this matter. We cannot make light of any injunction, because some other seems to us to be more important. It is very easy for those whose views we are questioning to say, or intimate, You may contend about external rites, but God has shown us that there is something of more consequence, viz. the baptism of the Spirit. To do this would be disingenuous and misleading. Even after Moses had been favoured with remarkable revelations of God, and been commissioned to bring forth the Israelites from Egypt, God, we are told, was about to kill him because he was neglecting the circumcision of his children. And in a day when the spiritual significance of the rite was very much lost sight of, it was still necessary that Jesus of Nazareth should be circumcised. We find that when the church of Christ was in her pristine purity, when Christians were more abundantly filled with the Holy Spirit than they have been in any age since, we find that at that very time it was deemed most important, most obligatory, that men should enter the church by this rite. They who were awakened on the day of Pentecost were taught of Peter to expect the same outpouring of the Spirit whose effects they were then beholding in the first disciples, on condition of their publicly professing Christ by baptism. We need not go through the successive chapters of Acts to show that the early Christians all recognized this obligation. We just call attention to the 19th chapter, when the apostle Paul was at Ephesus. This was about 25 years after the resurrection of Jesus. Paul found some disciples there whom he asked if they, believing, had received the Holy Spirit. They, said No; they knew nothing about any such privilege. Paul said: "Into what then were ye baptised? And they said: Into John's baptism? And Paul said, John baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is, on Jesus. And when they heard this, they were baptized into the name of the Lord Jesus. And when Paul had laid his hands on them, the Holy Ghost came on them, and they spake with tongues and prophesied." Could any thing be more explicit than this with regard to Paul's estimate of baptism? Much is said of Paul's thanking God that he had not baptized many in Corinth. It is not the duty of every one to baptize. The pastor of the church is ordinarily the proper party to do it. Paul baptized some of the converts at Corinth, and then, fearing that they would glory in the fact that the great apostle had baptized them, he stood aside and let others do it.

—Major Tucker says: "we shall cast no obstacle in the way of our converts being baptised by godly men of any denomination, and fully anticipate that nine tenths of them will be so." We would ask, Have any of those who from among the heathen have professed to find salvation in connection with the Army's work in this country, sought baptism from ministers of other bodies? They who embrace Christianity under the teaching of the Salvationists will naturally take their views of Christian obligation from them and if they who have been instrumental in their conversion, attach no importance to this outward sign, it appears to us most unlikely that nine tenths or one tenth of the converts should pursue the course here intimated. These earnest brethren are most ready to receive the aid, sympathy, contributions and co-operation of Christians of other bodies, but do they ever encourage their converts to regard them as co-operating with other denominations of Christians? If the Salvation Army will really move on in the line here indicated, our objections will be to a great extent neutralized.

—With regard to the views of the Friends, when this body, some years ago, first engaged in Mission work in India, we pointed out that their views regarding the non-essentiality of baptism would likely prove a hindrance to mission work in general. These brethren have gone to stations where there were no other missions, and in this way their divergence from other Christians has not been made conspicuous.

—We have repeatedly had occasion to mention cases of Natives supposed to be dead and taken to the place of cremation and their recovering the use of their powers. It is not surprising that such is the case: It being the custom to remove the body immediately after the ordinary tokens of death have appeared. A case is now reported from Calcutta of a Native woman who came to, after her friends had left her at the place of cremation, and who found on returning to her house that they were unwilling to receive her. They had mourned for her as dead but were not at all prepared to welcome her back again. Could any thing more trying be conceived of? To come back to life and find that your friends were on the whole glad that they had got rid of you and considered it an impertinence on your part to come back. This is the account given by a Calcutta paper:

The people in charge of the burning-ground made the funeral pyre ready, and in due time were about placing the supposed dead woman on it, when, to their astonishment, she opened her eyes, and wanted to know what they were going to do with her. The men in a fright dropped her on the ground, and ran away from what they believed to be a spirit. This was during the night. The following morning the woman walked down to her house, the door of which was shut, and knocked for admission. The landlady of the house, on learning who she was, refused to admit her, saying that she was an evil spirit, and had come to molest them. The woman tried to persuade the landlady that she was really and actually a living being, and related the story as to how she had come there. Finding that she was disbelieved, and that she was made out to be the ghost of her own self, owing to which she could not obtain admission, she asked that her goods and chattels be given her. This was also refused, and she was told that if she was really in the flesh to go and perform certain rites to purify herself before they would have anything to do with her. The magistrate, after hearing her statement, gave orders to the inspecior of the local thannah to make enquiries into the case.

—The French have actually bombarded the town of Majunga on the N. W. coast of

ASIATIC SOCIETY
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Madagascar, not very far from the capital. Our sympathies are entirely with these islanders who decline to place themselves under the protection of this foreign power, or to surrender a portion of the country into their hands. We earnestly hope that the King of Nations will not suffer this threatened nationality to be deprived of its independence. All that are interested in the enlightenment and elevation of those peoples that have been hitherto behindhand in this matter, should feel for the Malagasis, and Christians should pray that they may be delivered from a foreign yoke. There is some likelihood that France may find herself embarrassed in her designs on Tonquin, and her fleets and troops be required there for a season.

—We regret to mention that the Rev. Mr. Sibley of Ellichpur, whose report we were noticing last week, has been obliged, under medical advice to leave for England and America. With Mrs. Sibley he left yesterday in the Str. China.

—A considerable number of Christians came together at Grant Road Church, on Saturday last, for an all-day meeting, and the day was one to be had in rememberance for the blessing experienced in the study of the word of God, in thanksgiving, confession, prayer and exhortation. The general subject was the fruit of the Spirit as stated in Gal. v. 22, 23. There was a Bible reading on the subject of Meekness, in which 25 passages of Scripture were read and commented on. An excellent address on the subject of 'peace' was given by the Rev. Dhunjibhai Nouroji. Mr. Bowen, Mr. Gilruth and Mr. Shaw presided in succession. A very earnest address was given by Mr. Shaw on the work of the Spirit. Much fervent and (we trust) effective prayer was offered. The hours flew swiftly by. The meeting was resumed in the evening.

—The usual evangelistic services at Picket Road were diversified on Thursday evening last, when Mr. Sumant Vishnu kindly gave an excellent *kirttan* on the divine method of salvation. The place was crowded. At least 500 Natives of different castes and classes must have listened to this service of song and there were not a few Europeans present.

NOTICES OF BOOKS AND REPORTS.

"The *Vedarthayatna*, or attempt to interpret the Vedas." Vol. v. No. 6. Dec. 1881. Monthly part 60. This portion contains hymns 30-36 of the 4th *mandala*. They are addressed to Indra and to the Ribhus, and abound in eulogistic notices of the soma-juice and its effects. One of the prayers is:

"We ask of Indra a thousand trained coursers; a hundred jars of soma." 32:17.

The Brahmo Somaj leader says it is wrong to ask temporal blessings of God. But the Rig-Veda is full of such prayers.

"In this part of the day have the gods granted to you the drink and the exhiliration of the soma."

And so on, page after page. Have these Vedic gods anything to do with the gin-palaces of Europe? We have in vain explored this number for anything edifying. The Ribhus are here said to have obtained immortality by restoring life to a dead cow.

"Girgaum Church, Bombay, 1883." After an account of the Sunday Schools connected with the Church, the Report says:

A very important advance in the work connected with the Church has been the establishment of an English Girls' High School. Through the co-operation of the Indian Female Normal School and Instruction Society, a want that had long been felt in the neighbourhood, of an efficiently conducted girls' school has now been met. The congregation, as well as the neighbours, are very greatly indebted to the ladies carrying on the work, for the love and attention which they have devoted to it.

The Pastor strongly recommends the formation of an association of layhelpers. Also the erection of a building for prayer-meetings and congregational gatherings. The church expenses have amounted to about Rs. 1700.

"Church Missionary Society's Girls' Boarding School, Girgaum, Bombay." This Report, signed by Mrs. Squires, was written on the eve of her departure for Europe. There are in the school 23 Christian girls, boarders, besides 93 Hindu girls, day scholars; and 22 boys, day-scholars, 4 of whom are Christians. Regret is expressed that from the want of adequate funds, more suitable premises cannot be obtained. One of the pupils is a Brahman's widow, aged about 20 years. Fees have been introduced into the day school. We feel compelled to give publicity to the earnest and much needed words with which this Report closes:

To one other matter I feel I must at least call attention. Many of those living for years in India, much more those who have never visited the country, have no conception of the deplorable evils we come in contact with in the prosecution of our work of female missions; or of the terrible social customs prevalent here, which do so much to thwart our efforts for the evangelization of the country. Among our pupils, for instance, there are few who would most probably be singled out by any visitor as the most attractive and intelligent in appearance in their respective classes, and yet for us, who know the real circumstances, the sight of these children is full of the most painful anticipations. As soon as they are approaching the age when we might perhaps by much effort, provided they themselves desired it, rescue them from their distressing future, they pass from our influence and our sight, handed over, as we know only too certainly, to gratify the brutal instincts of a hideous social custom, the depravity of which Hinduism vainly endeavours to palliate. It does, indeed, fill one at times with amazement that Government should feel called upon to put down with a strong hand the public processions of the Salvation Army, and to face public criticism and popular disapproval in such a case as this, and that it can yet supinely allow hundreds of innocent girls to be deliberately corrupted in mind and body, and handed over by their inhuman relatives, and a foul custom, to the most terrible of living deaths. It is, we believe, full time that the public conscience was aroused to a realization of the existence, and the fearful demoralizing influences, of this most terrible evil; and that all classes of the community were made to feel that no force of custom or degraded selfishness of man should be allowed, for one moment longer, to uphold so fearful a wrong inflicted on helpless children and poor women, the slaves of man. For very shame at least the heartless defenders of so iniquitous a wrong would be silenced when they found the strong arm of the law, supported by the moral indignation of all right-thinking people, in its resolute attempt, to put an end to this most diabolical trafficking in the souls and bodies of women and children.

Yes, it is surely high time that Government moved in this matter, and put a stop to the abominable custom of marrying little girls to a Hindu deity, to lead lives of sanctified prostitution. Hook swinging is a small matter compared with this.

Report of the Mission Hospital and Dispensaries of the London M. Society, in S. Travancore. A photograph gives us a view of Dr. Thomson and his assistants treating patients at Neyoor Hospital. One poor fellow is getting his leg amputated, others have abscesses, ulcers, &c. &c. There is an account of the honorific reception given by the Native Christians to the Deputation that came last year to visit the stations. There are six dispensaries, and the number of patients treated last year was 25,380. "No month goes past without report of some being influenced to decide for Christ, or put themselves under instruction in the churches." 81 embraced Christianity. There is a training class of six young men. There is a considerable staff of medical evangelists, bible-women, &c.

We have received and hope shortly to notice more fully the following: "The Bible, its revelation, inspiration and evidence, by the Rev. John Robson, D.D.—Report of the Sindh Mission of the Ch. Miss. Soc.—Report of the Bible Flower Mission.—A reply to the Letter of the Bishops of the Ch. of Eng. in India and Ceylon; by E. S. Summer, B.A. —Report of a Bible Tour in the Bellary districts by the Rev. E. Lewis.

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SATURDAY, JUNE 2, 1883.

PARLIAMENT AND PUBLIC VIRTUE.

You cannot make men virtuous by Act of Parliament, is one of the oft-repeated axioms of the day. Granted! but you can demoralize them by act of Parliament. How? Resolve that a large proportion of the revenue of the State shall be raised from the liquor traffic. To this end find out what amount of taxation will allow the traffic rapidly to expand. If the object were to limit and reduce the traffic, it would be necessary to levy such imposts upon intoxicants, as would tend to reduce the profits of those who are engaged in the traffic, and to enhance the cost to the individual. In this way the consumption would be greatly reduced. With the diminished temptation, there would naturally be diminished intemperance. But the object is different, viz. to obtain the largest amount of revenue. The traffic must be favoured. Licenses must be given to those who will multiply and render ubiquitous the temptations to drink; to those who will convert their ginshops into palaces for the poor to destroy themselves in. In order to pay the required taxes and still enrich himself it is necesssary that the grog-seller should aim especially at manking men slaves of drink. For when once a man is possessed of the craving for drink, all that he has in the world is virtually made over to the drink-vendor, to be paid in daily instalments. No matter how much wealth he has, when once the seal of the grog-seller is affixed to him, i.e. when once he is brought

under the power of this craving, the whole of his wealth begins to move towards the coffer of the spirit-vendor and does not cease its flow until the last dregs have poured themselves out. In Great Britain the state connection with the liquor traffic is such as to cause the great current of the wealth of England to set powerfully towards the coffers of the spirit-delalers. One hundred and forty millions Stg. are poured out yearly at the feet of those whom the State commissions to sell liquor. A certain proportion of this accrues to the State; that proportion (and no more) which will favour the utmost development of the traffic. If the State would increase this proportion in the slightest degree, and go on making these gradual enhancements from year to year, that would be the beginning of the end; the poor would soon cease to be beset with temptations at every step, and the more legitimate forms of traffic would enjoy the prosperity which the drink traffic is now robbing them of. Then perhaps it would begin to appear that Parliament is not so absolutely powerless to help men to do right, as it is now pleased to suppose. And would the revenue finally suffer? We do not believe it. Just in the degree in which drunkenness is banished from the land, the state expenditure on the police, gaols, hospitals, and judges will diminish. At the same time legitimate branches of commerce will flourish as they never could while the drink-traffic was so prodigious. In many ways the blessing of God would come upon a nation that thus interested itself in the behalf of the poor. But will the government of this great empire consent to reverse its action? How shall our statesmen ever be enlightened to the point here intimated? Well, we can hardly look for it until the community is pervaded by more correct sentiments with regard to this matter. The man who keeps a mean little drinking-place is indeed looked upon with contempt, but the man who has gradually climbed the ladder until his spirit-gains allow him to enter Parliment, is looked up to with great deference Public sentiment needs to be revolutionized in this matter. We need a public sentiment that shall make it unseemly by for respectable newspapers to print the advertisements of those who pander to these depraved tastes. The Rev. Daniel Curry writes as follows in an Am. paper on this subject:

The great necessity of the case is that there shall be a thorough awakening of the public mind to the enormity of this business; that it shall be demonstrated to the common understanding that the liquor traffic is in itself a great wrong and its result is incalculably disastrous and that it is in fact a greater wrong, entailing greater evils upon society and upon individuals, than did slavery in its palmiest days. That this is so is as capable of demonstration as the plainest problem in arithmetic; but we have lived in its presence and have seen it protected by law and classed among lawful callings so long that we have lost the ability to realize its enormity. The whole public mind and conscience have become debauched in respect to it. Our present need is, therefore, that this enormous curse shall be properly presented to the public until the ghastly picture shall be impressed upon the imaginations of the people and the public conscience aroused to a due sense of its wickedness, a criminality of which all are in some degree partakers who fail to use all their influence, of thought, word and deed, for its overthrow and extirpation.

HOW SHALL WE REGARD GUILT?

We are somtimes told that we must hate the sin and love the sinner. A writer in one of our exchanges, the *N. Chr. Advocate*, speaking of the saints of the former dispensation, says:

It is very clear therefore that they did not discriminate between the evil principle and the evil doer; but permitted their passion to discharge itself, not only on wrong itself, but also in fierce invective and fiercer vindictive blows on the person of him who practised it. But the humaintarian mind of Christ in his unfolding of the law of love taught men that their fellows are in all cases to be objects of their kindly affections, their love, and not of their passion of hatred. This latter passion has its proper place and function. It is to be directed against the evil principle which underlies the bad actions of men. Hence He commends the Ephesian Church for its hatred, not of the lewd, hurtful, corrupt Nicolaitans, but of their "*deeds*," which were also the objects of His own "hate."

Now is this the real explanation of the matter? The sin is not in the action but in the actor. The same act may be virtuous in one man and under certain circumstances, and criminal in another man and under other circumstances. Sin is in the heart of the sinner, and shows itself in the wrong use he makes of his powers. It is foolish to be indignant with a thing, or with an act viewed apart from the actor. Indignation for immoral conduct can only be felt for the man who is guilty of it, and our minds are so constitued that when not corrupted they will necessarily feel indignation towards the guilty party. It is dangerous to allow that there can be such a distinction made between a man and his acts. The conduct of the brethren of Joseph in selling their brother into captivity, was overruled to bring about very important and salutary ends, but the guilt of the brethren remained the same. A man must be very corrupt to feel no indignation towards persons who act in that dastardly way. What then are we to make of the command of Jesus to love our enemies, and the command to love all men after the example of him who causeth his rain to descend upon the just and the unjust, and the sun to shine upon the good and bad equally? But is it not equally true that God has great indiganation toward those who fill the earth with violence and shame and turpitude? In view of their sinfulness God is profoundly indignant with them; in view of the possibility of their being recovered from their sin, God shows his love in long-suffering and in varied measures for their recovery from its dominion. What does offended justice really demand with regard to those who have acted wickedly? Simply that they should be made to suffer? Not so, for suppose you put a man in prison for some crime and give him a periodical flagellation and he in his heart believes all the time that he is not deserving of such treatment and blames you for inflicting it; are the ends of justice in any measure met? No; justice is defeated until the man is brought to condemn himself, and loathe himself for his misdeeds. Then only does justice begin to be vindicated. Now it often happens that kindness to the guilty is a much more likely way of bringing them to self-condemnation, than any direct exhibition of power in the form of chastisement would be. We are not called upon to abate in the least the feeling of indignation awakened in us by human wickedness; but we are called upon to remember that there is a possibility of bringing the guilty one to see himself as he really is, and loathe himself for his sin, preparatory to his deliverance from it. It was a right thing for Christians in apostolic times to have a feeling of intense indignation towards Saul of Tarsus as he went about making war upon the best men and women that the world had ever seen; but this was not their only feeling; remembering what God had wrought in their case, they or some of them entertained the hope that the Lord might yet call him into his marvellous light. With one accord they, as soon as they understood that God had really converted him, received him to their hearts and confidences. We are then to beware of the idea that our indignation must be reserved for the sinful action and not for the actor. We believe that many persons have done serious injury to their moral constitution by making this distinction between the act and the actor, and by supposing that they were to have no feeling of indignation towards the latter. Let us with our whole heart deprecate the sins of men and on suitable occasions give suitable expression to it as our Lord did, but let our feeling of wounded justice lead us specially to desire and seek that the offender may be brought to a recognition of the evil he has done. There may be pains inflicted upon guilty men for the sake of others, and even for his own sake, for chastisement sometimes helps men to see themselves aright. But the grand revelation made by the cross of Christ is that love can bring a man to self-condemnation more effectually than any mere suffering can.

FRIENDLY WORDS TO EDUCATED NATIVES. XI.

The Gospels.

(Continued).

The criticisms and objections and accusations brought against the teachings and doings of Jesus, are stated in the language of the opposers. Their explanations of the miracles, their allegation that they were wrought with the co-operation of Satan; their ungratified demand for a sign from heaven; their assertion that according to the Scriptures no prophet would proceed from Nazareth; their scandalous assertion that Jesus was a glutton and a wine-bibber; their oft-repeated charge that he violated the Sabbath; that he had never studied in the schools; that he was a friend of publicans and sinners; that he did not keep the fasts or teach his disciples to do so; that he was nothing more than a common carpenter; that he was guilty of blasphemy, and made himself equal with God; that his only following was the uneducated rabble; that he neglected the prescribed ablutions; that he was going to destroy the temple; that he was stirring up the people against the rulers; and that his teachings were unintelligible and preposterous, as when he said that men must eat his flesh and drink his blood; that he was crazy and needed to be put under restraint by his friends, and that he bore record of himself, all these are stated with startling frankness. Here indeed is a long catalogue of charges brought against Jesus of Nazareth, by men in lead-

ing positions in the community, men regarded as the proper custodians of religion, whose function it was to decide what was to be believed and what was not. Along with some of these objections are recorded the answers given by Christ; but very often they are simply stated without a word of comment, and the reader is left to decide for himself as to their validity. Now every body knows how strongly tempted an ordinary partisan is to show the absurdity of the objections advanced by enemies; but there is not the slightest trace of this in the Gospels. Another thing that has very often been dwelt upon by modern writers and which we only refer to, is the variety of statements when the different evangelists are treating of the same thing. Where one writer speaks of one blind man, another speaks of two, where one speaks of one demoniac, another speaks of two. If the apostles had been engaged in the work of palming off upon men a false history, they would have taken good care that no such seeming discrepancies should appear in the writings of the evangelists. There is not the slightest indication of a desire to make their several accounts appear consistent. Their one aim is to make a faithful report, assured that the truth will vindicate itself, and that wisdom is justified of her children, i.e. that they who are led by the Spirit of God will know how to find the truth in each and in all of these differing narratives. But the thing to be specially noticed is that the writers take not the slightest pains to make their narrative appear plausible and reliable. Almost the last thing in one of the Gospels is the story set a-going in Jerusalem after Christ's resurrection, by the soldiers who had guarded his grave, as to the cause of the disappearance of the body. There it stands without even an exclamation point to indicate the absurdity of it. The writers knew perfectly well how the skeptically-inclined lay hold of every shadow of an argument that will tell in their favour, yet they have not the slightest hesitation in putting down such things, to go to every nation, tribe and tongue and be translated into all languages.

The only explanation of all this is their absolute confidence that the God of truth will be with the truth and cause it to accomplish that which he sees to be fit. Some of our modern critics will have it that the Gospel of Mark terminates at the 8th verse of the 16th chapter. In this case we have the unparallelled fact that a history of Jesus of Nazareth has been written by a disciple of his which carries forward the narrative to the moment when the enemies of Christ had obtained a complete victory over him, crucifying him between thieves and allowing Joseph to bury his body; and leaves the narrative there without any positive evidence that Jesus ever came out of the sepulchre We believe the critics to be wrong, and that Mark did *not* terminate his Gospel without any notice of the risen Jesus. But at all events it is well worthy of notice that the first evangelists speak with such moderation of the resurrection of Jesus from the dead. There is no vestige of any attempt to prove it, otherwise than by mentioning the appearance of the risen Saviour to his disciples.

We have read a great many books in many languages written in the design of overthrowing the authority of the Scriptures, but we have never found in any of these books the slightest trace of that strange simplicity, transparency, magnanimity or whatever it may be called, that influenced the writers of the Gospels, when they admitted into their narrative without comment the objections of the enemies of Christ, not thinking it worth while to refute them but leaving the facts to take care of themselves, under the guardianship of the God of truth. How is it possible to doubt that these men were true men, honest men and at the same time that they were well acquainted with the facts narrated by them? If these men had not been under the influence of the Spirit of truth, it would have been impossible for them to write as they did.

REMINISCENCES. CCXIII.

Extracts from Note-book. Bombay, 1849

Apl. 16. The 7 Angels of 16th Rev. are I I think 7 outpourings of the Spirit of God. For there is no misery like that which the Holy Ghost brings to the sinful soul. It is the most dreadful of all calamities to a sinful world. For a sinful world is a self-righteous world; and there is no fiercer fire to such than condemnation. It was this that maddened the Jewish nation in the preaching of Christ, till they arose and crucified him. The outpouring of the Holy Ghost is a vial of the wrath of God, inasmuch as the Holy Ghost reveals the wrath of God to a sinful soul, in a way that no judgments whatever can do. The subsequent effect may be the salvation of the soul, and knowledge of the love of God; and so these vials may be viewed either way. They are really a mighty manifestation of divine love, going forth conquering and to conquer; and when we read of armies slain, and the fowls of the air banqueting on human flesh, in Revelation, it is the same as when we read in Isaiah of converts flying as clouds, as doves to their windows. "When the commandment, sin revived and I died."

"And his kingdom was full of darkness." The light manifested the darkness. As Christ said, if I had not come, ye had not had sin, i.e. if I had not manifested the truth, your sin would not have appeared, so here. The pouring out of the Spirit occasioned the revelation of iniquity.

The greatest power of Antichrist, is in keeping down the true church; wherever he does this most effectually, there is his kingdom pre-eminently. And perhaps we may yet learn that since the 16th century Rome has had her principal seat in countries called Protestant. We would expect Antichrist to follow the church in her flight; for the mission of Antichrist is against the church. And these 7 vials answer to the 7 thunders of Reformation. The 3d. Luther's, is especially distinguished, by repeated hosannas to God. Luther's work was emphatically this, to reveal the true and only fount of life, the Lord Jesus Christ, the only just object of a sinner's faith; and to show the devices of Rome, worship of saints, absolution through the priests &c., to be fountains of death. The 7th angel pouring out his vial into the air, answers to Joel 'I will pour out my spirit upon all flesh;' for the air is universal, which is not the case with the earth, or sea, or fountains or sun, (no sun at night). And this prophecy of Joel, like so many others, designates the outpouring of the Holy Spirit as replete with disasters,—disasters to the kingdom of Satan, the God of this world, whose sun shall be turned into darkness and whose moon into blood. This blessed day shall be the great and terrible day of the Lord.

Joel 3. 6 and 8. "The children of Jerusalem have ye sold unto the Grecians; They shall sell your Sons into the hands of the Sabeans." That is, the people of God went very far, very far into the heart of heathenism; they were very deeply subjected by Antichrist; and in the last days God will gloriously avenge himself by bringing his enemies very far into the heart of Christianity; so that perhaps the highest examples of consecration and sanctity will be seen among them.

Matt 13. 29. "Nay, lest while ye gather up the tares, ye root up also the wheat with them." Implying the unsanctified and world-conformed nature of the Christian church, through the greater part of her history. But when through God's grace, the true standard is once embodied is the church, then the end of the world will be at hand. Then there will be a strong line of demarcation between the church and the world, and the world will be judged in consequence. As soon as his people come entirely out of Babylon, his judgment will come to pass. Then will be said, Thrust in thy sickle and reap, for the harvest of the world is ripe.

This is eternal life that they might know thee. Etern l life,—that is, all the blessings of heaven are in the knowledge of God. By knowing God, we have the felicity of heaven, the rest of heaven, the wisdom and knowledge of heaven, the strength and zeal of heaven, the usefulness of heaven; angelic, archangelic attributes, all flow from the knowledge of Him.

April 16th. Have this day removed to other quarters. Satan, from the beginning, was endeavouring to drive me out of that house. There was a wonderful manifestation of his power there. I do not remember to have ever been in the midst of greater wickedness. I suppose this formed a part of the trial to which it pleased God at this time to subject my faith. But with great thankfulness to God I can testify that the tempter was quite unable to make me swerve a moment from my path, or cease to confide in Him that leadeth me in a way unknown. I am now very agreeably situated in a little house formerly occupied by some Native members of our church, where I am all the day alone, and at night my companion is a man whom God has made me I trust the means of delivering.

The house referred to was engaged at a monthly rental of Rs. 8. It was situated in the heart of Oomerkhady. Some five years were spent in it. Perhaps it should be stated that the writer continued, as before, to work with the missionaries, taking part in the services, preaching in his turn, visiting some half a dozen vernacular schools regularly, and was generally ready to do whatever he was asked to. He visited the missionaries frequently and was always kindly welcomed by them.

[Letter intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

Dear Brother,—1. As several friends have called my attention to the articles and letters in your last two issues with regard to the attitude of the Salvation Army as to Baptism, I would like to give some explanation on the subject.

2. The charge which has been brought against us is threefold:—

(a) That we do not ourselves baptize.

(b) That we do not teach or preach baptism.

(c) That we recognise as Christians those who have not been baptized.

3. With reference to the first two points I would make the following remarks:—

(a) We are not in any way opposed to baptism, and we fully recognize the absolute duty of those being baptized who believe it to be a command of Christ, and refuse to recognise as being saved those who while pretending not to see any necessity for baptism are really shirking the cross.

(*b*) For our unlettered men and women offi-

cers to discourse upon such a subject would evidently be most unsuitable, while to their present work they are admirably adapted.

(*c*) At the same time we shall cast no obstacle in the way of our converts being baptized by godly men of any denomination and fully anticipate that nine tenths of them will be so.

(*d*) Those who condemn us in this prove too much, for they must then condemn all those evangelists who refuse to meddle with so controverted a subject, and above all they must condemn Christian workers, teachers, visitors, catechists, scripture readers and Bible women for neither practicing nor teaching baptism, when it is a notorious fact that they are usually prohibited from doing so.

4. With reference to the third point we would say:

1. That a saved man full of the Holy Ghost is the same all the world over, hence it is a mere begging of the question to allege that circumstances are entirely different in India and England.

2. That we do not for a moment intend to recognize as Christians those half hearted persons who pretend that they do not believe in Baptism because they fear persecution and are unwilling openly to confess Christ.

3. The real question is whether we, who have ourselves been baptized, are to be refused the sympathy and support of fellow believers, simply because we acknowledge as being truly saved those who, though conscientiously abstaining from baptism like the Quakers, are evidently full of the Holy Ghost and bring forth the fruits of the Spirit. There is probably no section of the Protestant Community that would refuse to acknowledge Quakers as being Christians and yet we are practically told that Quakers in India are not the same as in England and that not only must they be denounced for disobeying the commands of Christ, when they conscientiously believe that he never intended to command water baptism, but the Salvation Army are to be similarly condemned for the crime of merely consenting to recognise such as saved, provided always that they are full of the Holy Ghost! Surely our friends will not listen for a moment to such an idea! It is our earnest prayer that each one of them may from this discussion see more clearly than ever the infinite importance of receiving the spiritual baptism of the Holy Ghost themselves and of recognizing Him in others whatever minor differences of opinion there may be on other matters. Surely our friends would not wish us to take any other position than we have! Surely we ourselves dare not do it! Woe unto us if like Peter we should call "what God hath blessed, common or unclean." Or if like the Pharisees we should, when we see the fruits of the Spirit, ascribe them to the agency of the devil, as must be done by those who refuse to recognize such as being saved. "By their fruits ye shall know them." "The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. *Against such there is no law.*"

F. TUCKER.

DEAR BROTHER.—I regret that you have had occasion to call attention to the incorrect teaching of the Salvation Army in the matter of Baptism, and the Lord's Supper, but I am glad that you have not passed the matter over as of no moment. Every departure from the truth is of vital importance.

No one will deny the sincerity and earnestness of Peter and yet when he fell into false practices at Antioch, Paul withstood him to the face, and no doubt when he saw his error he was very grateful to Paul for his plain speaking: and so I hope that the Salvationists in Bombay will take what I now write, in the friendly spirit which is intended.

I suppose that I have seen as much of Major Tucker and his fellow-workers for Christ, as any one not immediately connected with them, and especially 'behind the scenes,' which is always the best testing place, and I have no hesitation in stating, that they are a simple minded, earnest, self denying and holy set of Christians, working with a single eye for the conversion of souls to Christ, but at the same time they have fallen into the error of following Mr. Booth instead of the Bible in some matters of doctrine.

In the (so-calld) 'Secret' Book, "The doctrines and discipline of the Salvation Army" prepared by General Booth for the training homes (a book, by the way, containing a wonderful amount of doctrinal error) in section 26. "Baptism"—it is asked "does the army consider baptism as a duty that must be performed" and the answer (in capital letters) is "*Decidedly not.* The army only considers *one baptism* essential to salvation and that *is the Baptism of the Holy Ghost.*"*

Now in thus ignoring water Baptism, General Booth's teaching contradicts the teaching of the Bible.

In Acts 2. 38. When Peter was speaking to those who were pricked in their hearts on the day of Pentecost, he said unto them: "Repent and BE BAPTIZED every one of you for the remission of sins, and ye *shall* receive the gift of the Holy Ghost." Here is a distinct command for water baptism to be observed, *in addition to* the Baptism of the Holy Ghost, *and not for the latter to take the* place of the former.

Again: in Acts 10, 46, 49. in the house of Cornelius *after* every one had received the Baptism of the Spirit. Peter says "can any man" forbid water, that those *should not be baptized,* which *have received the Holy Ghost,* as well as we, and as General Booth was not present no one was found to forbid water baptism and it was accordingly performed by some of the six laymen who were with Peter.

In Section 26, para. 4. "Baptism is classed with 'circumcision,' shaving the head, washing the feet of the saints, and other Jewish ceremonies, which were never intended to be binding on our practice and consciences;" and yet Jesus himself (as we read in John 3. 22.) came with his disciples into the land of Judea and there he tarried with them, *and baptized*; i. e. (ch. 4. 2.) He baptized not, but his disciples, (of course, at his command.)

Again (in Mark 16. 16.) he told the disciples to go into *all the world,* and preach the Gospel to every creature and added that those who believed and *were baptized* should be saved; can any stronger proof be required to show that he intended *water baptism to be continued* AS LONG AS Gospel preaching was practised, and sinners were brought to trust themselves to Jesus.

One Salvation Army argument against Baptism is that it is *as great a test of his sincerity* for a native to come forward as a "seeker," as to be baptized. I do not think that this is true; but supposing that it is so, *by what right is Christ's distinct command superseded by something of man's invention?* With regard to the *Lord's Supper,*' General Booth patronizes it so far, as to "recommend" its adoption, *when* it is helpful to the faith of our soldiers."

St. Paul (I Corin. 11, 23.) says that he had a special revelation from the Lord to the effect that it was *the dying wish* of our Saviour that his true disciples should observe this sacrament, showing forth his death, *until he come.*

Ought not the slightest wish of Jesus to be a command to us, and instead of *just tolerating* the observance of this sacrament, ought not all true Christians *to urge each other* to be diligent in conforming their practice to the manifest will of Christ?

I trust that our friends of the Salvation Army will see that Baptism of Believers, and the Lord's Supper, tho' not in themselves *essential* to salvation, yet are clearly commanded to be observed, whenever it is possible to do so, that they will have grace to obey God, rather than man, and whether the General agrees with them or not, that they will baptize all real converts which the Lord may enable them to make, and instead of a cold permission to partake will exhort them not to neglect the assembling of themselves together, round the Lord's table, as the manner of some is.

Surely, no plea of expediency will warrant the wilful neglect of such positive commands as our Lord has given both with regard to Baptism and the Lord's Supper.

Yours in Jesus,

W. P. PARTRIDGE.

Bombay, May 27, 1883.

DEAR MR. EDITOR,—The very important question raised in your article "shall we discard baptism" is one I think calling for a thorough investigation. I fully agree with the position you have taken up in your Tract that "Loyalty to Christ demands compliance with His commands."

Still I must admit there is much to be said on the other side. I don't say this on behalf of the Salvationists (tho' I am an auxiliary and working for them) as I do not know if they discard baptism and hope they don't.

What I think might be a valid objection by one who had been first baptized by the Holy Ghost (and there was no doubt about it) would be this, I see the numbers of Clergymen of nearly every Christian church who appear to place very little value on justification and sanctification; see how they ignore experience and fellowship meetings, in comparison with a mere moral life and consent to their particular form of worship, baptize hundreds without satisfying themselves fully of there being a real change of heart or baptism of the Holy Spirit, and the consequence is their community are but nominal Christians and are allowed alas as a rule to remain so. Surely the rite of baptism is degraded in such cases and no better than the baptism of infants where baptismal regeneration is inferred. Such being the case how could I be benefitted by receiving a rite besides putting myself perhaps under some obligation to a minister or his church in whom I felt there was no spiritual life. Again what about that excellent body of Christians the Quakers than whom perhaps there is scarcely a more consistent body of Christians in the world? Yet they have neither Baptism nor the Lord's Supper. Is there nothing valid in their objections as to the perpetuity of such rites.

R. J. Y.

SIR,—The Methodists in Bombay will soon be having another sacramental Sunday; I write to suggest—and I know others feel as I do—that timely notice, not less than a week, be given to the Church that the Sacrament of the Lord's Supper will be commemorated the following Sunday.

While one should ever be living in a state of preparation for this ordinance, there is much to be said in favor of special opportunity and encouragement being given to meditate beforehand on all that the sacred feast means.

Not one in a score of members look at the printed plans and how often are these plans disarranged by unforeseen circumstances.

With this hint to our Pastors

Bombay, 29 May 1883. I am,

Yours loyally,

A METHODIST.

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* Christ commanded his disciples to practice "One baptism"—which was water Baptism, for *they could not baptize with the Holy Ghost;* that is *God's baptism.* If the disciples ignored water baptism, then *they could not baptize the converts at all,* and yet they are commanded (Math 28-19.) to make disciples of all nations, *baptzing* them in the name of the Father, Son and Holy Ghost.

NOTICES.

BAPTIST CHURCH, Bellasis Road, (opposite the Byculla Club.)

Pastor—The Rev. William Bell, M. A.

Hours of Service.

Sundays—7-30 A.M. and 6 P. M., Wednesdays—7-30 P.M.

Received for Gospel Hall, Picket Road, from Mrs. D. Rs. 2; Mrs. B. Rs. 2; Marriage fee, As. 4; G. B. 10.

Epitome of News.

SATURDAY, MAY 26.

—*Times of India*; Lahore 25: The Attock Bridge was formally opened yesterday in the presence of some of the railway staff and of a few spectators.

—The following letter appears in a Calcutta paper :—It may interest you to hear that a few days ago, on the occasion of the "Churrukh Poojah," extensive human torture was perpetrated by devout Hindoos on a number of wretched intoxicated beings who were hooked up through their flesh and swung in the presence of a great crowed at Fraucedanga, a suburb of Balasore. The district authorities have no power to interfere with this annual performance, as it takes place on French soil, but surely the French authorities at Chandernagore, who cling so pertinaciously to a wretched village that brings them in some three hundred rupees revenue only, might interfere to put a stop to this barbarity. Some Europeans, who out of curiosity went to see the swinging, informed me that they were sickened at the sight, the flesh and muscles of the poor wretches swung, being torn and fearfully stretched owing to the tension on the hooks. This annual disgusting exhibition attracts large crowds from Balasore, and in fact the whole thing is got up mainly by Balasorites, who, unable to indulge in the supreme delight of torturiug their fellow beings in their own district, change the scene of operations to French soil.

—*Bombay Gazette*: The serious practical inconvenience arising out of the abortive attempt to acclimatise Madras time in Bombay, has moved the Chamber of Commerce to address H. E. the Governor on the snbject. The Chamber represent to His Excellency that a year's experience has sufficiently proved the impracticability of substituting Madras for Bombay time in this city. And inasmuch as the coexistence of the two denominations of time causes irritating inconvenience, the Chamber respectfully suggest that the experiment should now be abandoned, and Bombay time reverted to in those Government offices where it was so hurriedly introduced.

MONDAY, MAY 28.

—*Kaiser-i-Hind*: On Saturday night last an employé of a certain department of the municipality was observed by some of the people begging for alms. As he appeared to be physically strong and intelligent, he was asked why he did not get himself employed to earn his bread, instead of begging in the streets? The man replied that he was employed in a particular department of the municipality, but as he had to pay Rs 30 to the muccadum in order to secure an employment which he had to borrow at an interest of two annas to a rupee, his monthly stipend was all paid towards the payment of interest, and he had, therefore, to earn his living by begging in the streets. We do not doubt the truth of this story in the least.

—It appears that the idol which got Mr. Surendranath into prison, was not, after all, a shaligram, but a Balkrishna.

—*Bombay Gazette*: What was described as the "inaugural ceremony" in connection with the Bombay University Clock took place on Saturday morning, when the National Anthem was played, and the joy bells rung, simultaneously with the firing of the salute by the troops under review on the Esplanade, in honour of the Queen's Birthday. At twelve o'clock noon the melody of "Home, Sweet Home" was played, and at half-past five all the tunes were played, namely, a Sinfonia by Handel, "Those Evening Bells," "When the Rosy Down," "Luther's hymn," "Hanover" (hymn tune), "God Save the Queen," "The Harp that once in Tara's Hall," "St. Bride's" (hymn tune), "The Blue Bells of Scotland," "My Lodging is on the Cold Ground," "The March of the Men of Harlech;" "The last Rose of Summer," "Rule Britannia;" "Home, Sweet Home;" "The Harmonious Blacksmith," and "Auld Lang Syne."

TUESDAY, MAY 29.

—A dust-storm visited Lucknow on the 23d. The local paper says: It is no exaggeration to state that the blackest midnight was no darker than that with which the station was visited while the dust-storm was passing over.

It lasted 15 minutes.

—The average length of life is abont twenty-eight years. One quarter die previous to the age of seven, one half before reaching seventeen. Only one of every 1,000 persons reaches 100 years. Only six of every 100 reach the age of sixty-five, and not more than one in 500 lives to eighty years of age. Of the whole population on the globe, it is estimated that 90,000 die every day, about 3,700 every hour, and sixty every minute, or one every second. These losses are more than counterbalanced by the numberof births.

—"An Old Volunteer" in to-day's *Bombay Gazette*, calls attention to the drinking that goes on in connection with volunteer parades.

—The members of the Baptist Missionary Society held their annual meeting on Tuesday April 24. The reports were of an encouraging character. The income is four times what it was in 1851, namely £60,722, being £8,000 more than the receipts of any previous year.

—Mrs Anundabhai Joshi, the Maratha lady who left Calcutta last month for America, for the purpose of studying medicine, arrived in London on the 9th instant, after a pleasant vovage. She was to leave London for America on the 15th instant.

—The Florida Ship Canal Company has been organized at Washington, with 26,000,000 dols. subscribed capital, to construct a canal across Florida, deep enough for the largest ships, between the St. John's and Suwanee rivers. General Stone is to be the engineer, and the work will be commenced in September next.

—*Overland Mail*: A terrible thunderstorm has passed over New York, and the National Storage Company's Oil Works, in Jersey City, were set on fire by lightning, half a million barrels of oil being burned. The loss is estimated at 150,000l. Six lives were lost.

—*Record*: Lord Dunraven's Motion in the House of Lords in favour of opening on Sunday all museums and galleries supported by national funds, was negatived on Tuesday evening by ninety-one to sixty-seven, Lord Shaftesbury's Amendment substituting three evenings in the work for Sunday being practically accepted instead. It is instructive to notice that the objections on the score of trouble and expense which were made against Lord Shaftesbury's proposal did not strike his critics as being equally applicable to Lord Dunraven's scheme. The London and North-Western Railway Company's Bill, providing for the appropriation of one-half of the disused burial-ground attached to the Church of St. James', in the Hampstead-road, was, after some discussion, read a third time in the House of Commons, bnt it is understood that it will be strongly opposed in the House of Lords.

WEDNESDAY, MAY 30.

—*John Bull* says :—We are able to state, on the best authority, that the Russian Government is now in possession of positive evidence that the various Assassination and Dynamite Conspiracies are the work, not merely of men in sympathy with each other, but of one organisation—the *Internationale*. Of the responsibillity of the *Internationale* for all the more recent Revolutionary movements we have repeatedly assured our readers. We also reiterate our assertion that the *Internationale* is distinctly a Masonic body—Masonic both in its origin and in its working. Certain English Masonic critics who confess that they "know nothing" of foreign Masonry, and have "never heard of" the Masonic character of the *Internationale*, would do well to apply themselves to a study of its history, the facts of which are not inaccessible, before they disbelieve our statements on the subject. No one has ever affirmed that English Freemasons are directly responsible for the doings of the Craft on the Continent; but the fact remains beyond the possibility of denial, that all foreign Freemasons are as a matter of fact, received in and recognised by the English Lodges.

—The following para. from the *Indian Churchman* seems to lack consistency. If pride can be overcome by the study of the word, it is evident that sanctification may be thus reached. "Sanctify them by the truth."

"Although it is a fatal mistake to leave men alone with their Bibles, only to add more victims to the Moloch of Sectarianism founded on private judgment, though it is above all necessary to point them to the primitive undivided Church, as guided by the Spirit into all truth in the interpretation of the Bible, though it is fatal to point men to a life of grace sustained only by prayer and sympathy and the workings of the Spirit in answer to prayer, though it is all-important to point them to the sacraments of the Church as the appointed channels of the best gifts of the Holy Spirit, yet in spite of all this—We think that as regards the creation of the sense of sin, probably more is done by the quiet and even prayerful reading in private of those narratives of the New Testament which display our Lord in daily conflict with sin, than in any other way. We would say to him who seeks for truth—"Read, and read on until the sense of Incarnate Divinity overpowers your intellect, until the sense of Divine holiness conquers your pride."

—*New Dispensation*: God bless the Chaplain of Sitapur! Casting off all false delicacy, our brother, the Rev. C. C. T. Fagan, suggests a Pledge for the suppression of sensuality, in the columns of the *Indian Churchman*, which we commend to our youthful countrymen. The Rules which the vow embraces are as follows: —"That I will keep my body in perfect chastity of deed, word and thought, and as far as in my power shall be, I will do everything to promote the cause of Purity in others, always regarding uncleanness as equally dishonourable in man or woman; that I will say, write or otherwise depict nothing which is directly or indirectly of an impure character; that I will not willingly or knowingly listen to any thing of an unclean nature nor will I read books or other writings of a similar character or tendency; that I will not willingly behold or gaze upon any picture or other object of an unchaste kind; that I will visit no place frequented by immoral women, nor will I associate more than duty may positively demand with men who have no decent respect for their own honours; that I will continually wear the Cross I now receive next to the flesh to remind me of this my solemn and particular obligation." Will not young Bengal adopt a pledge like the above and save the country from carnality and debauchery?

—*Times of India, London*, 29: In the House of Commons last night, Mr. Cross, Under-Secretary of State for India, in reply to

a question by Sir Stafford Northcote, admitted that Reuter's report of the debate in the Viceregal Legislative Council on the Ilbert Bill was authorized and paid for by the Government of India. The *Times*, this morning, comments severely on the attempt to influence English opinion by a garbled despatch, and says the discovery of the paltry artifice will prevent its recurrence.

—There were no less than 118 deaths from cholera in Calcutta during the week ending the 13th inst, against 83 in the previous week.

Thursday, May 31.

—The Str. *Hydaepes*, with English Mails, left Aden for Bombay, Tuesday, 5 p. m.

—*Bombay Gazette*; Simla, 30: A despatch just received from the Secretary of State provides that chaplains ministering to Wesleyan soldiers in India shall be placed on the same footing as regards endowments as those ministering to Presbyterian soldiers.

Friday, June 1.

—*Bombay Gazette*: One of the many Native States that have benefited greatly by their administration being entrusted during the minority of the Chief to British officers is Jinjeera. Of late years, many miles of new and good roads have been constructed; lighthouses have been erected at the ports of Jafferabad and Jinjeera to facilitate navigation; the various industries have been greatly developed; the whole territory is undergoing a trigonometrical survey, at a cost of three to four lakhs of rupees; and, most satisfactory improvement of all, the State treasury, which a few years ago was in so deplorable a condition as to necessitate money being borrowed, now shows a surp us of many lakhs of rupees, despite liberal expenditure on works of public utility.

—Ships proceeding from Bombay to the United Kingdom and Mediterranean ports are allowed to pass through the Canal in quarantine.

—Deaths last week 454. By Cholera, 9.

Selections.

THE SABBATH SCHOOL ON ITS PRACTICAL SIDE.

AN APPEAL TO SUPERINTENDENTS BY ONE OF THEMSELVES.

We attach a definite meaning to the words "on its practical side." Let us ask ourselves, What do we consider the practical side of our extended Sabbath school system? As I understand it, and I think I express the feelings of my fellow-superintendents, our Sabbath schools are attaining their practical end when superintendent and teachers are advancing in spiritual life and power; when many of those taught are being led to a personal saving knowledge of Christ; when others, already in Christ, are "walking in truth;" when those leaving the shelter of our schools for the battle of life, go out to fight that battle for God; when, in short, the kingdom of God is being continuously advanced in and by our Sabbath schools. That school, indeed, is attaining most the practical end of its existence which, by God's grace, shews most of *such* blessed results. Understanding, then, what we mean by the "practical side," we are prepared for the question, "How can we conduct our schools so as to obtain such results?" Dear fellow-labourers, as one in charge of a large school, who has experienced himself the intense moment of this question, as one who has felt that a satisfactory answer must be found to it, and has prayerfully sought such an answer, let me say, that it seems all to lie in *one single truth*; let us have the Living Lord Jesus Christ himself "in the midst" of our schools, and we shall have those practical results which we are seeking. As my object at present is to help my fellow-superintendents to make our work more fruitful, they will pardon me giving my own experience of the power and efficiency *of this one truth*. I have already hinted that the superintendence of a large Sabbath school weighed on me, the terrible responsibility of the charge of so many young souls oppressed me,—I spent hours in prayer about it, but my distress did not diminish. I had neither joy, nor peace, nor liberty in my work—the burden seemed greater than I could bear.

About this time—now nearly three years ago,—in the course of my reading, a new truth, *to me*, was brought under my notice. I found that the *Living Lord Jesus Christ* has *one definite place*, which, if we allow Him to have it, He will fill, and from which He will command the blessing which we seek upon our work. That place is called in the Word of God "*in the midst.*" Let me run over rapidly the connection in which this truth is brought out. John tells us, "They crucified Him and two others with Him, on either side one, and Jesus *in the midst.*" When next we see Him, He is *in the midst* of the throne; heavenly powers and redeemed men joyfully giving Him that place. In the Revelation of St. John twice directly, and twice under the typical name "Tree of Life," we find Him occupying this place *in the midst of heaven*. God's intention for *our* earth seems to have been, that it should be modelled on heaven's plan,—for "the Tree of Life was '*in the midst*' of the Garden of Eden." The Tabernacle, symbol of Jehovah's presence, was *in the midst* of the chosen nation, both in marching and encamping. Jesus himself described His embryo Church as two or three gathered together in His name, and Himself *in the midst*. It is His place in the Church militant, for the Apostle John saw Him, in resurrection power and glory, *in the midst* of the seven candlesticks, which, he tells us, are the seven churches. It *will* be His place in His millennial reign. I am "the Holy One of Israel *in the midst* of Jerusalem, which is *in the midst* of the nations and countries that are round about her." As I saw this truth with more and more clearness— as I saw that the doctrine ran through the whole Word of God, from Genesis to Revelation—as it seemed to me that this truth was meant by God to fit into all the circumstances in which a Christian could be placed—*above all*, as it was *the very truth* to suit my need, I determined to act upon it. I set apart a time for communion with the Living Lord about the school of which I had charge. I solemnly and finally made it over by a definite act of faith to Him, putting the future government of it upon His shoulders, whose name shall be called "Wonderful, Counsellor, The Mighty God, The Everlasting Father, the Prince of Peace,"—how these names for the Lord seemed to meet my need under the circumstances!—and leaving the school, from that time forward, to be conducted by the skilfulness of His hands. The practical result has been a career of blessing for our school, under the direction of Him who called himself to Joshua, before leading him and his hosts in a march of victory, "The Captain of the host of the Lord;" or, as St. Paul styles Him in his Epistle to the Thessalonians, "Our Lord Jesus Christ himself." We are attaining the practical results of which I spoke—*in measure*. Our teachers,—not a few, but many of them,—are increasing in spiritual life and power. Our enquiry room, open from time to time on Sabbath evenings, and our other meetings speak of young souls seeking Christ. The testimony of homes tell that some are walking in the truth; and of workshops, that some are brightly shining in the world for Jesus. We believe, from what we hear and see, that the kingdom of God is being advanced *in and by* our Sabbath school. We believe that we have solved the question of the practical working of our Sabbath school, *by allowing Jesus to come into our midst in living power to carry on the work Himself.*

There are two questions some of us may be asking ourselves: (1) How can I get Him into the midst of my school? (2) When He has come in, what next? How did men get Him into their houses when He sojourned on earth as "The Son of Man?" Two examples,—there are many more in the Gospels,—A certain woman named Martha *received* Him into her house,—*i. e.*, she asked Him in, and He came in. Some simple country people of Cana thought that His presence would bless a marriage feast; they *called* Him, and He gladly went. Have we ever noticed that the well-known words, "Behold, I stand at the door and knock," &c., were addressed to the Laodicean *Church*,— *i. e.*, a community of individuals; not to one single individual? Is not a Sabbath school a church in Christ's definition of the words "two or three," &c.; and does not the passage I have referred to indicate that He knocks at the doors of our schools where He is not yet in the midst, and will come in to bless them if we who have the power (superintendents by their position) will only invite Him? We are depriving Him of joy, and our schools of blessing, by keeping Him "at the door" when He might be "in the midst." To be practical, then, will you to-day, or as soon as you can make time for the interview, meet with Christ about your school; and if He is not yet "in the midst," see that He is kept outside no longer? But you are saying, "If He does take His place, what next? How do your teachers act towards yourself? Do they not expect you to undertake the superintendence of the school? You and I must act exactly in the same way towards Christ. No work must be undertaken until He has indicated somehow what He desires to have done. None omitted, however arduous, if He has shewn you that He wishes it. The school will have to be conducted by faith in the Son of God; and the superintendent will require to be much on his knees, learning there what the will of the Lord is for the school. More, the superintendent will have to live a life of close walking with Christ, otherwise he will not know that will; and he must be quick to obey, otherwise he will not do that will. He, the superintendent, will be carrying on the work of the school with fear and trembling; and will be learning day by day that "it is God that is working in him, both to will and to do of His good pleasure"—that God is conducting the school through him. Then the results,—the Lord will increase the power of the teachers. He will, through you and them, "Seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick." You will find that many of your scholars will be seeking and finding the Saviour: many will be found growing up in the nurture and admonition of the Lord. Yes, dear friends, *this very practical truth literally carried out by you*,—Jesus *really* in the midst of you; yourself coming to Him about all things—the very smallest—in connection with your school, will take from you all anxious care; will enable you to prosecute the work with vigour and in liberty; and will guarantee the results which you desire. I cannot enter into details, such as, what kind of meetings should we have in our schools? All this will depend on the position, spiritually, which the school has reached. Some schools should have evangelistic meetings; perhaps others where a work of grace has been going on for some time, should have meetings to help young Christian; but a devoted, pious superintendent will never be left long in doubt as to what should be done. Ask your Head what He wants done. The prayer, "Lord, what wouldst Thou have me to do?" will not be left long unanswered. Perhaps some feel inclined to say, "This is very mysterious." Not more mysterious, dear friends, than the lives lived and the work done by those spoken of in the New Testament *after* the withdrawal of the bodily presence of the Son of God. We are told of them,

that they went forth and preached everywhere, the Lord working with them, and confirming the Word with signs following. "There is no practical side to Sabbath school work, or any other work in which Christians engage, but the spiritual side; and the closer we walk with Christ, the more intensely practical will the work become. Let us all strive to carry on our work along these lines, and we shall be able ere long to write over the entrances of all our Sabbath schools, "Jehovah Shammah—the Lord is there;" Emmanuel—God with us."—*Sabbath Sch. Magazine.*

DEEPER HATRED OF MORAL EVIL A NEED OF THE CHURCH.

Is there not reason for believing that sin is too feebly hated by the Christian Church? That her indignation against injustice, lying, covetousness, fraud, political corruption, intemperance and other prevailing forms of selfishness burns with abnormal dullness? That she does not hate evil deeds with "perfect hatred?" It is quite certain that the moral indignation of general society against popular sins is lamentably feeble; sinking indeed almost to apathy except in cases of extraordinary crimes, or to express it more exactly, except when crimes are made startling by being perpetrated under unusual circumstances. Even there how speedily popular resentment subsides! How often it gives place to a sort *quasi* admiration for the skill, daring or hardihood displayed by the criminal! If the offender is respectably connected or has had creditable antecedents, how quickly public indignation against his conduct is replaced by a sickly sympathy, or if there be a ludicrous side in his case, by light-hearted laughter at his humor!

Perhaps the newspapers are partly responsible for this indifference. Some of them serve up a daily banquet of immoralities seasoned with satanic salt; nearly all record an appalling list of crimes every morning. But whether the list be given in meretricious or simple style, it tends to make men's minds familiar with wrong deed. Vice stands before their imagination so frequently and so apart from strong moral censures that its "frighful mien" gradually ceases to excite their moral indignation and is looked upon at last with almost stoical apathy. Possibly this same cause is also operative within the churches. At any rate the daily portraiture of prevailing social sins and crimes by the press is one of the factors of the problem. It cannot be prevented, and its influence upon the public mind as a promoter, intentionally or unintentionally, of unhealthy moral stoicism must be regarded by the Church as an evil to be counteracted.

Let no man think lightly of this increasing diminution of hatred to sin. It is a question of immense importance both to society and to the individual. Bishop Butler fitly calls the natural feeling of indignation against moral evil, which exists in every healthy mind, "one of the common bonds by which society is held together; a fellow feeling which each individual has in behalf of the whole species as well as himself." The truth of this profound observation will be apparent to any one who reflects on the restraining influence of popular opinion on individual action. Many a man when combating with temptation is held back from a leap into open transgression by his consciousness that the indignant protests of his own almost conquered conscience are sure to find echoes in the breasts of all who may become acquainted with his contemplated misdeed. And to the shame of human nature it must be written that many a man who is thus kept externally upright in a community which has strong moral convictions, plunges into sinful indulgences when he finds himself an unknown visitor in cities which furnish opportunities for secret sinning. At home right popular opinion operates as a bit and bridle upon his corrupt nature; but when he goes to "Rome he does as Rome does." What then would be the effect on social morals if most men's natural indignation against moral evil should become deadened into apathy?

This must not be. Society must be taught to hate sin not less, but more; otnerwise crimes will increase and social bonds be loosened. The fact that men are growing more tolerant of unrighteousness calls peremptorily on the church to speak to this sin-loving generation as God once spoke from the smoking summit of Sinai. She must proclaim in louder and still louder tones "the exceeding sinfulness of sin." She must give sin no toleration within her own pale, but faithfully apply the whip of discipline to every offender against righteousness whom her affectionate entreaties cannot win to repentance. But to do these things effectually she must bring her own hatred of sin up to its normal standard. "The fear of the Lord is to hate evil," and she must therefore live so near to the Holy One that her loathing of iniquity will become so intense that even in pulling guilty men out of the fire she will do it, as Jude expressed her proper feeling, "hating the garment spotted by the flesh;" that is, shrinking from the sin she urges the penitent to abandon, as one does from the cast-off garment of a leper. And such is the number of her adherents and such their relations to general society that one can scarcely question her power to infuse at least a measure of her own hatred of evil into the popular heart, provided that hatred be fed into a burning flame by profound thought on the essential vileness of sin, on its offensiveness to God and on its destructive influence upon human welfare.—*N. Chr. Adv.*

SUPPRESSION OF THE OPIUM TRADE.

The annual meeting of this society was held on Wednesday week at Exeter Hall, under the presidency of Sir Joseph Pease, M. P. There was a large attendance.

Rev. Storrs Turner, the secretary, presented the report, which stated that they could not report any decided progress in their long controversy with the Government. The immediate work of the society had been steadily prosecuted during the past twelve months. About seventy five thousand publications had been issued. The society had to thank Mr. Broom-hall, of the China Inland Mission, for the publication, independently of the society, of two editions of "The Truth about Opium Smoking." Several fresh auxiliaries had been formed during the year, including those at Gloucester, Bristol, Norwich, Eastbourne, Falmouth, and Hastings.

Rev. J. Hudson Taylor moved: "That this meeting deeply regrets that Her Majesty's Government, by moving the previous question on April 3 last, declined to accept the principle of Sir Joseph Pease's resolution, which asserted the right of China to the entire control of the opium trade on her own territory." The speaker, who was very cordially received, said he was thankful to see so large a meeting to consider this important matter. He was satisfied that it was only necessary for the public of England to be more fully acquainted with the merits of this question to stir within the heart of the people of this country such an interest as would compel them to bring powerful influences to bear upon the Government that would oblige them to face the question of the Indian revenue. Many persons were already deeply interested in the question, but after very close observation of the state of things in China, he was prepared to say that there were very few indeed who had any adequate idea of the great magnitude of the evil. Even the African slave trade, terrible though it was at last seen to be, was not so serious as that by which China was now being injured. They were all rejoiced to see Canon Wilberforce to-night, the grandson of one who fought so bravely against slavery. Very thankful would they all be if he would give them his assistance in putting down this evil. It was now thirty years ago since he went to China, and as a medical missionary he had come into close contact with the evils caused by opium. When he had a hospital into which some of the smokers were brought, the strength of the habit by which they were bound could be seen, and indeed it was beyond the power of language to describe. As the founder and director of the China inland Mission, he had been brought into close contact with all the provinces of China proper, for they had missionaries in most of them. During his visit to these brethren, he had their opinions on the subject, and he was consequently in a position to speak with some authority upon it. It was not easy to exaggerate the malignant character of the evil. There were missionaries on the platform who had spent long years in China, and he believed their opinion would entirely coincide with his own as to the blunted and deadened consciences of those enslaved by this habit. The question to be considered was, What is England doing in this matter? The answer was that hitherto its action had been evil; but something at least had been done. In Shanghai, for example, the authorities had closed every shop. If China had the power that was used elsewhere, this question would soon be settled. In conclusion he told of a somewhat starting retort given to one who was telling of the progress of the Gospel in China, by a listener—"Ah, yes! but who brings us the opium?"

Canon Wilberforce, who was received with loud cheers, in seconding the resolution, said that if it were wrong, as Mr. Hudson Taylor had shown, to smoke a single grain of opium, was it not something savouring of a deadly national sin to pour hundreds of chests of this poison into a country unable to resist the mischief? When Mr. Taylor had referred to the struggle preceding the abolition of the slave trade, he could not help remembering a fact in connection with it. He was in a position to state that the leaders in that great movement never took a single step in it without earnest and constant communion with their Lord. On the very night when the leader of the movement went down to the House of Commons to plead with silver voice and tender eloquence for the abolition of the evil, on the very night in a little chamber there was gathered a band of praying men, and that night was the night of victory in the House of Commons.

Mr. Samuel Smith, M. P., confessed that, although he had been a little discouraged at the cold reception this question met with in the House of Commons, this noble meeting had greatly encouraged him. He could not have heard the stirring speeches which had been delivered to-night without feeling that they had a cause committed to their trust on which they might earnestly ask the Divine blessing to rest. There was a time when, if this country had acted rightly, this evil might heve been strangled in its infancy. It was said that the real difficulty was the money—the revenue of six or seven millions. The answer to an argument of that kind was that they would be prepared to bear the burden. They had gained a great triumph in the House of Commons on the side of temperance. They had obtained local option, and he contended that they should give China local option with regard to the use of opium.

Mr. S. Morley, M. P., moved the next Resolution: "That this meeting is of opinion that the Indian Government ought not to encourage the opium trade for the sake of revenue, but is morally bound to repress both the production and consumption of the pernicious drug to the utmost possible extent." He desired to quote the declaration of the Malagasy Envoy within the last few weeks to a deputation waiting upon him respecting the drink traffic in Madagascar.

"Better have a deficient revenue than a degraded people." He was of opinion that it was

one of the gravest scandals of modern times that the Government of China should have been interfered with in this matter. If the English nation once understood the details of this question, he could not believe that it would be submitted to for a single hour. This evil ought not to remain any longer unchallenged by the English people.

Mr. DAVID MCLAREN said that for many years he had taken a deep interest in this question. He thought one fact should be clearly known, that the opium manufactured by the Government was made with the express purpose of being sent to China.

BABOO PROTAB CHUNDRA MOZOOMDARR, in a telling speech which excited considerable interest, having supported the resolution, it was unanimously adopted.

Sir JOSEPH PEASE said that it had been a great pleasure to him to preside over the proceedings of the evening. It seemed to him that the meeting plainly said the people of this country were about to awake to the magnitude of the evil of the opium traffic. He should long remember the occasion as giving a clear and emphatic utterance on this question.

(*Christian.*)

RAMESES II.

ON the bank of the Nile, in the city of Cairo, is the Boulaq Museum. There, in the linen wrappings in which it was swathed more than thirty centuries ago, and resting with a row of other mummied kings on the concrete floor, the traveler will be pointed to the body of the great Rameses, who built the rockhewn temple of Abu Simbel, and carried Egyptian arms almost to the banks of Euphrates. Whether or not he was the Pharaoh of the Israelite Oppression has long been a mooted question among scholars, questions of chronology being proverbially difficult to settle. The explorations now going on under the direction of an English Society, the Egypt Exploration Fund, may be regarded as finally settling the question and proving that it was this most famous of the Egyptian kings, who knew not Joseph, who built Rameses and Pithom with the enforced labor of his Hebrew slaves, and who commanded that the male children should be put to death.

On this subject there has been a great deal of question, although, since the discussion by Lepsius, thirty year ago, the opinion has been growing that the king who built Pithom and Rameses by the enforced labor of his Hebrew slaves must have been the second Rameses. The latter city, it seemed probable must have got its name from the king who built it. But this conclusion, though adopted in their histories by Maspero, Lenormant, Duncker, and Rawlinson, and supported inferentially by Manetho and the Rabbinic tradition, has not been universally accepted, and is opposed, for example, in Smith's Bible Dictionary, which put the Pharaoh of the Oppression some centuries earlier than the fourteenth century B. C., in which occurred the accession of Rameses II.

M. Naville, who has charge of the work of the Egypt Exploration Fund, found in the Boulaq Museum two sphinxes, fragments of a temple, and a statue of Rameses II between two gods, which had come from a ruin called Tell-el-Maschuta, down in the Delta. He noticed the fact that in the accompanying inscriptions Rameses everywhere spoken of as the "freind of Tum," the god of On. The monuments being all dedicated to Tum by the king, M. Naville guessed that the place from which they came must be Pa-tum, the Patumus of Herodotus and the Pithom of the Bible ("*pa*" being the Egyptian article), the Thoum of the "Itinerary" of Antoninus, and the Heroopolis of the Septuagint, which substitutes this name for Pithom. Accordingly, M. Naville began his excavations at this mound, and soon discovered abundant evidence, from inscriptions found, that the place was not only built by Rameses II, but that it bore both names of Pithom and Heroopolis.

We have, then, here two important conclusions. The first is geographical. It settles, for the first time, definitely, the exact locality of Rameses and Pithom. It gives us a city Pithom, which was evidently, from the excavations, simply a store city, which had a small temple dedicated by Rameses II to Tum, which also had, as found by M. Naville, a large building of crude brick, apparently used for storing grain; and it fixes for us, by deduction, the position of Succoth, at a place about thirty miles to the south of that suggested by Brugsch, and so gives us a place from which to begin the route of the Exodus. Says Mr. Reginald Stuart Poole: "The bearing of the geographical result on bibical criticism is of the first consequence. It affords a new proof of the accuracy of the Book of Exodus."

The historical result settling the reign of Rameses II, the great builder and warrior, the greatest figure in the long line of Pharaohs, the hero of the poem of Pentaur, as the date of the Oppression is even more notable. It fixes, in accordance with the Egyptian historian Manetho the reign of Menephta II as the date of the Exodus. As Rameses and his successor, Menephta, successively held the throne for eighty-six years, there is time enough for the Oppression and the Exodus and for the eighty years which, in round numbers, is given as the age of Moses when he led out the Israelites. The character of the two kings, as given in Exodus—the one a powerful oppressor and the other a vacillating monarch—is quite borne out by what we learn of them from the monuments. It is to be hoped that the Egypt Exploration Fund will continue to carry on its work with vigor, though the results so soon obtained are sufficient to justify the expenditure.—(*Independent*).

HINTS TO PROBATIONERS ON SECRET PRAYER.

BY REV. O. A. HOUGHTON, PH. D.

There has ever been a tendency to externalisms in religion. This was especially true of Judaism in Christ's time. The Pharisees made an ostentatious display of religious observances. If they fasted or gave alms or prayed they did it "to be seen of men." Such piety is not only a falsehood, but a folly. Jesus sought to correct this tendency by calling attention from externals to the heart. "When thou dost alms, sound not a trumpet before thee." 'And when ye pray ye shall not be as the hypocrites, for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men." "Moreover when ye fast be not as the hypocrites, of a sad countenance." Do not advertise your humility. Do not dress so differently from everybody else as to attract special attention to your profession. "But thou, when thou prayest, enter into thine inner chamber and having shut thy door, pray to thy Father which seeth in secret and thy Father which seeth in secret shall recompense thee." (N. V.). The soul must have some time and place where, unembarrassed by the presence of any other person, there will be no cause or temptation for appearing in a play-actor's role, where there will be every motive for honesty before God. In public prayer, social prayer or family prayer we are not conscious of how much we are influenced by the presence of others. The tendency of this age also is to outwardness in the Christian life. It is to activities, work, push, stir, doing. We are not to depreciate these thinks, but there is unquestionably a danger of morbid externalisms, a religion of works alone, which cuts off the springs and sources of power and leaves us as if smitten with a dry rot. The great power of the church is not to be intellectual nor social, but spiritual. There is an essential connection between its prosperity and spiritual vitality. The fruit tree with its grand trunk, luxuriant foliage and well-ladened boughs, derives its vitality from the thousands of little rootlets that, hidden away from the eye of men in the secret chambers of the soil, absorb moisture and nutriment. So the sources of Christian life and church power are hidden from the world. The inevitable result of neglected closets is formalism and decay of spiritnality. Revivals, moral reforms and true Christian prosperity of every kind have their sources in the secret place, the still hour.

If we grow too intent upon the fruits of piety to the neglect of the roots and become so absorbed in good works even as to neglect the hidden, secret place where fresh supplies of grace and power are found, we shall soon discover that our power is waning. He who thinks he can accomplish much for Christ without frequently replenishing his strength in private prayer will find himself deceived. Luther when most pressed with his gigantic toils, said: "I have so much to do that I cannot get on without three hours a day for praying." The more precious his time, the more of it he took for prayer. How great the value of secret prayer to earnest souls. Frequent solitude for protracted devotion where the soul comes face to face with God begets lofty spiritual moods, gives power with men and victory over the world and sin.

The best place in the world to abate pride and self-estimate is in the closet, God calls to humiliation and contrition. No soul can seek to know itself without being humiliated and humbled into the dust by the revelation.

The average standard of piety in the church is altogether too low. It admits of all manner of shiftlessness in living and in the discharge of our religious duties. If we measure ourselves by prevailing standards and judge ourselves by others, we shall fall far below the New Testament idea of a true disciple. We need to seek our closets often and through communion with God come to see ourselves as He sees us. We need to see our emptiness and bring it to his fullness. We need to see our own vileness and poverty, our worthless rags of righteousness that we may come to his purity and righteousness. O, a man cannot be proud in his closet before God. We have church activities enough; we need divine power to discharge them.

In nothing is this tendency to rest in externals more apparent than in revival efforts. The people of God come to think if they had such and such a preacher or evangelist or appliance they would succeed. There is a morbid desire for great efforts, big things or nothing, until the church has become powerless for effective work in her regular and legitimate channels. There is less faith in the convicting power of the Holy Spirit than in great meetings or extraordinary means, and so sinners are not convicted powerfully. They are brought in under the influnce of external appliances and frequently know little of distress for sin, having never felt the power of the law, and hence are not truly converted. The church is not demonstrating the power of prayer as she should. Often she is no stronger than any other organization. Frequently she depends more upon intellectual or social power than upon spiritual power. The convicting power is sent upon the ungodly in answer to prayer. Where the church has not power with God in prayer true conversions will rarely occur. If the church relapse and fall into coldness and the chilly embrace of formalism it may be attributable to neglect of closet devotions.

Imbued with conviction of the truth and full trust and rich delight in God's ways, our love will seek method; we will thus naturally become regular in our duties; we will find a place and time and method for the exercise and flow of our love. Secret prayer is a duty, but it should thus become a delight. Let us regard it as our highest joy and the freest and happi-

est privilege allotted us on earth. If we would cultivate a true spirit of prayer let us delight ourselves in it. To regard prayer as a duty merely rather hinders than helps to such achievement. Nevertheless let us take prayer upon us as a duty if we must and come through its discipline to liberty and love. Let us go to our closets to be seen of God, to testify to Him of our fidelity and belief of His promise. We shall be rewarded with communion with Him, which is the hightest joy in earth. (*N. Chr. Adv.*)

SUBJECTION OF THE WILL.

There is a memorable passage in the history of St. Francis that may throw light on this subject. The grand rule of the order which he founded was implicit submission to the superior. One day a monk proved refractory. He must be subdued. By order of St. Francis a grave was dug deep enough to hold a man; the monk was put into it; the brothers began to shovel in the earth, while the superior, standing by, looked on as stern as death. When the mould had reached the wretch's knees, St. Francis bent down, and, fixing his eye on him, said, "Are you dead yet? Is your self-will dead? Do you yield?" There was no answer; down in that grave seemed to stand a man with a will as iron as his own.

The signal was given, and the burial went on. When at length he was buried upon to the middle, to the neck, to the lips, St. Francis bent down once more to repeat the question, "Are you dead yet?" The monk lifted his eyes to his superior, to see in the cold gray eyes that were fixed on him no spark of human feeling. Dead to pity end all the weakness of humanity, St. Francis stood ready to give the signal that should finish the burial. It was not needed. The iron bent; he was vanquished; the funeral was stopped; his will yielding to a stronger, the poor brother said, "I am dead."

I would not be as dead as these monks to any man. The mind and reason which I have got from God Almighty are to bend implicity. But the submission I refuse to man, Jesus, I give to Thee—not wrung from me by terror, but won by love; the result not of fear, but of gratitude. I wish to be dead, not as that monk, but as he who said, "I am crucified with Christ; nevertheless I live." Saul, the persecutor, was dead; but Paul, the great apostle, lived "Yet not I," he adds, "but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me."—*Dr. Guthrie.*

TELEGRAPHIC NEWS.

London, May 25th: News has been received from Madagascar that the Admiral of the French fleet has bombarded the town of Majunga. The bombardment lasted six hours, after which the troops landed, who captured the Hova posts, Sakalava, and occupied the Custom House. The fleet then retired, leaving behind a strong garrison at Majunga, securing the road to Tananarivo. The Hovas sustained heavy losses.—Lord Edmond Fitzmaurice (Under-Secretary for Foreign Affairs), replying to a question in the House of Commons last night, said that the resumption of friendly relations in Mexico had reached a forward state, and his lordship promised to make a fuller statement on the subject shortly.—The Hon A. Evelyn Ashley (Under-Secretary for the Colonies), replying to a question in the House last evening, said that Her Majesty's Government did not intend to interfere in Zululand. —The "Birthday" Gazette announces that the orders of the Grand Cross of St. Michael and St. George have been conferred upon the Governor of Ceylon. The Colonial Secretary of Ceylon has been appointed Knight Commander of St. Michael and St. George, and Mr. John Dickson, of Ceylon, has been appointed Companion of the same order.

Paris, 26th: An order has been sent to the Commander in-Chief of the French forces at Tonquin to repulse the Chiuese from Tientsin should they attempt to cross the frontier.

London, 26th; Mr. Gladstone, in reply to a question in the House of Commons last evening, said that communications are passing between the British Government and M. de Lesseps, with reference to the proposed new Suez Canal. The right hon. gentleman stated that no engagement will be entered into without all commercial interests being duly consulted.—The new order of the Royal Red Cross has been conferred upon their Royal Highnesses the Princess of Wales, the Imperial Princess of Germany, the Princess Christian, the Princess Beatrice, the Duchess of Connaught, and the Duchess of Teck.

London, 27th: The *Times* publishes a telegram stating that a rupture is imminent between France and China.—News has been received that a sortie made by the French from Hanoi has been repulsed, and that in the engagement Capitaine Riviere, commandant of the French naval division in Cochin-China, was killed. Capitaine Bouet succeeds him, and has urgently applied to the French Government for reinforcements.—The fort of Hanoi is surrounded by the Annamites.—The death of Abd-el-Kader is announced.

Moscow 27th: The coronation of their Imperial Majesties the Emperor and Empress of Russia took place here to-day. The ceremony throughout was a brilliant success, and the whole proceedings were totally unmarred by any disturbance.—The Imperial manifesto proclaims an amnesty to all Poles who promise fidelity to Russia, and partial remissions are granted in the penalties for arrears in the payment of taxes. No reforms were announced.—In an Imperial Rescript spoken on the occasion, the Czar disavowed all policy of conquest.

28th: His Imperial Majesty the Czar drove unescorted through the streets this evening to view the illuminations.

Paris 28th: Transports with tooops will leave Toulon tomorrow for Tongking Three French ironclads have also been ordered to Tongking.

London 29th; Michael Fagan, condemned to death for his participation in the Phœnix Park murders, was hanged at Dublin yesterday.—Mr. Gladstone has convened a meeting of the Liberal party to meet to-day to consider the condition of public business.

30th: Sir Arthur D. Hayter (Financial Secretary to the War Office), replying to a question in the House of Commons last night, said that the requisite number of men to complete the Indian military establishment was under five thousand. He stated that communications are now passing between the India and War Offices with the view of considering the expediency of offering bounties to soldiers of from four to six years' service in India, as an inducement to extend their service to ten years.—Mr. Gladstone made a statement in the Commons last night regarding the business of the House. The right hon. gentleman said that it was the intention of the Government to abandon the London Municipal Government Bill, and to press forward with the Corrupt Practices, Tenants' Compensation, Bankruptcy, Criminal Code, Appeals, and Patents Bills.—The House of Commons last night read a second time the Tenants' Compensation Bill.—Lord F. Fitzmaurice, Under-Secretary for Foreign Affairs, replying to a question in the House of Commons last night, said that her Majesty's Government had not protested against the action of the French in Madagascar.

New York, 30th: To-day being a general holiday here, on account of the annual decoration of the greves of the soldiers who fell in the late war, a large number of people visited the new Brooklyn Bridge, which was opend to the public on Whit Monday. The bridge became at length so crowded with sight-seers, that cry was raised that the structure was unsafe, whereupon a stampede took place, in which many people were trampled under foot, and several were killed.

London, 31.—It is positively stated that His Royal Highness the Duke of Connaught has been appointed to the command of the Meerut Division, and that he leaves for India in August. No official confirmation, however, of this statement has been published.

The informers in the late Dublin trials are quitting Ireland.

PASSENGERS SAILED.

Per Str. *Pandora*, 28:

For Trieste—Cap Domville, Mr A Birtner, Col J Hills, Col C M Govan, and Mr C Koeing.
For Brindisi—Rev de Marco.

Per P and O Str. *Venetia*, 29:

For London—Mr J Risbridger, Major W Taylor, Major W H de Salis, Mr W Ilton and Mr H J Chope.
For Brindisi—Mr Bythell, Col Hunt, Mr J L Mackay, Mr E E Sawyer, Col A J Hawes, Mr Leckie, Mr Larmour and Dr R Blaney.
For Venice—Mr W Thacker, Mr Oosman Alarika, Mr and Mrs E Spinner, and Mr A H Mahomed.

Per Str. *China*, June 1:

For Genoa—Mrs Ethuger, Captain A C Clark, Mr T F Punnett, Mr J Westlake, Major G E Weston, Mr A Meiffre, Mr A Richards, Mr Hawley, Mrs Hawley, Mr Edward Jones, Col R K Macquoir, Mrs Macquoir, Mrs B Wyatt, Mr J A Shepherd, Lieut J F S Ewart, Mr Breslauer, Mrs Breslauer, Rev J W Sibley, Mrs Sibley, and Mr Bigio.
For Leghorn—Mr R Nardini.
For Port Said—Mr and Mrs A Spanion and 1 child.

PASSENGERS ARRIVED.

Per P and O Str *Nepaul*, 28:

From London—Mr A E Derkinderen, Col and Mrs Green and 2 daughters, Miss McKenzies, Mrs Arthur Moore and child, Miss Holberton, Miss Johnston, Mrs Rivett Carnac, Lady Phayre, Miss Phayre, Mr D R Wadia, Lieut Col W Woodward, Mrs Hunt, 2 daughters and one son, Mr Green, Major Westmiscott, Lieut H N Taylor, Lieut P Holland, Mr and Mrs P J Falle, Lieut Atherton, and Mr John P Goldrstant.
From Brindisi—Mr Cook, and Mr D Miller.
From Venice—Mr Rushton, and Rev G Gothard.
From Aden—Sergt J Opie, wife and two children, Captain Lewis and Mr D Hersjee,
From Malta—Lieut Edwards.

Domestic Occurrence.

BIRTHS.

GILESPIE—May 20, at the Mission House. Borsad, Gujarat, the wife of Rev. Robert Gillespie, of a daughter.

HUTCHINSON—May 26, at Mazagon, Bombay, the wife of W. E. Hutchinson, (B. I. S. N. Co.) of a son.

DEATHS.

HUTCHINSON—May 28, at the residence of Mr. J F. Spencer, James Gordon, the second son of Mr. J. F. Hutchinson, Bombay Municipality, aged 24 years.

SPIERS—At Poona, Civil Lines, at the residence of her son, Sarah Spiers, aged 73 years and months.

"BOMBAY GUARDIAN."

Subscriptions received from 26th May to 2nd June 1883.

W. R. Stevenson, 1st June 1884, Rs. 7-10; J. S. Wood, 31st March 1884, Rs. 7-10; Rev. J. Shilliday, 1st April 1884, Rs. 7-10; The Mechanics Institute, 31st March 1884, Rs. 6; C. Macdonld, 1st April 1884, Rs. 10-14; Rev. J. W. Sibley, 21st March 1884, Rs. 8.

REQUEST.

DONATIONS of books or money are requested for the Library of the Bareilly Theological School particularly Oriental and Theological books are desired.

Persons leaving the country or otherwise having books to dispose of may be glad to help us.

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Principal.

Bareilly, N. W. P.

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New Advertisements.

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For further information apply to Miss Crittall, The Lodge, Girgaum, or to the Hon. Secretary the Rev. H. C. Squires, Church Mission House, Bombay.

To { JUDICIAL OFFICERS, ADVOCATES, AND PLEADERS.

The Monthly BACK NUMBERS from January, 1883, of

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The following Articles, illustrrtive of the INDIAN PENAL CODE, from the pen of a distinguished legal Author—ex-Judge of the High Court at Madras, are appearing in its columns, and will well repay perusal and careful study,

March, April } "CRIMINAL CONSPIRACY."
May, June } "THE RIGHT OF SELF-DEFENCE."
July, August, September } "CRIMINAL AND CIVIL FRAUD."

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2-6-83—1[illegible]

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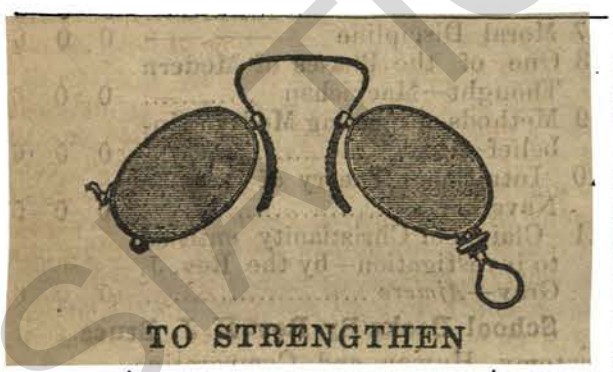

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